

more mature reflection, he thought he might be able to illustrate the phraseology. But, be it remarked, that both these writers, viz., Calvin and Clarke, shine any where more than in the illustration of prophetic revelation ; and Whitby appears to come under the same observation. Notwithstanding the havoc, wild and enthusiastic men have made of the prophetic scriptures, we are far from thinking that such portions of the sacred writings ought to be laid aside, or that we are to make no use of them whatever. They are a part of what God has caused to be written for our learning. Jesus Christ has here made us a present of inestimable truth ; and it would not be very modest, through feigned humility, to tell the Divine Communicator, He has mistaken our powers of apprehension, and has written us such unintelligible jargon, that we are not able to use the gift aright, and therefore we will have nothing to do with it ! The Revelations were made to man—to man *as he is*. When Jesus Christ commands to search the Scriptures, he makes no exception to the prophetic parts, but rather especially directs to them as a testimony of himself.

Much has been written on the date of this Book, some fixing it before the destruction of Jerusalem, and others after that event. I shall not here enter upon the lengthy, laboured, and learned arguments on either hand, but simply state, after due consideration of the subject, that I agree with those who think the Book was written after Nero's death (A.D. 61,) and that, consequently, the persecutions alluded to in it could not be Neronian ; also, with those who think it was written subsequently to the destruction of